

Kenyon College

Digital Kenyon: Research, Scholarship, and Creative Exchange

1835

6-19-1835

Gambier Observer, June 19, 1835

Follow this and additional works at: <https://digital.kenyon.edu/observer1835>

 Part of the [United States History Commons](#)

Recommended Citation

"Gambier Observer, June 19, 1835" (1835). 1835. 16.
<https://digital.kenyon.edu/observer1835/16>

This Book is brought to you for free and open access by Digital Kenyon: Research, Scholarship, and Creative Exchange. It has been accepted for inclusion in 1835 by an authorized administrator of Digital Kenyon: Research, Scholarship, and Creative Exchange. For more information, please contact noltj@kenyon.edu.

GAMBIER OBSERVER.

—"that THY way may be known upon earth, THY saving health among all nations."

VOL. V.

FRIDAY, JUNE 19, 1835.

NO. 37

REV. W. SPARROW & } EDITORS.
REV. M. T. C. WING, }

GEORGE W. MYERS, PRINTER.

From the Churchman.
FAREWELL.

Addressed to Rev. Messrs. Lockwood and Hanson, Missionaries to China.

Soldiers of Christ! prepare ye now;
Be to your breast your armor bound—
Salvation's helmet gird your brow—
And faith's broad shield defend you round.
The Spirit's sword take in your hand,
Ask for your heart the Spirit's fire:
Up! and invade the foeman's land,
And bid death's banded hosts retire.

O, up and on! for mental night
Broods o'er earth's loveliest lands and isles;
And man's dimm'd soul most suffers blight,
Where nature sweetest blooms and smiles.
On! for ye cannot draw a breath,
But crowds to ruin downward move—
And hear ye not their shriek in death?
If not below, 'tis heard above.

The world ye're soon to leave behind—
Its pleasures, honors,—what are they?
Poor playthings for immortal mind
Frail flowers, whose thorns pass not away.
Your world must be henceforth within;
Your pleasures—labor, care and strife;
Your honors—conquest over sin;
And when death comes, a crown of life.

For what shall stay ye? The sweet joys
That gambol round the earth of home?
But he who most that scene enjoys,
Must find it wrapp'd in deepest gloom.
Or shall it be yet holier love?
That wakes a thirst it cannot slake;
And points the yearning soul above,
To dreams from which we need not wake.

Ye will not linger on the strand,
Gathering its worthless flowers and shells,
Held by affection's clinging hand,
Or the deep wail of last farewells.
Your souls shall leap as glad and free,
To leave your own, your native shore,
As joys the exile on the sea,
To make it loom the billows o'er?

I see you on that shore at last,
And mid strange voices scarcely hear
Your tones proclaim death's reign is past,
And Christ's benignant kingdom near.
I look again—a myriad crowd
Come up with praise, and shout, and song—
The blended anthem swells more loud,
And the far isles the sound prolong.

A distant soil may wrap your clay,
And ye be left alone to die;
And heartless strangers turn away,
And none but God your couch be nigh.
But when the last trump cleaves the skies,
And glory breaks from opening heaven,
Then by your side shall thousands rise,
The fruits to your first planting given.

Farewell! farewell! the sail is set,
The anchor weigh'd—the prow is bent;—
And friendship's eye with tears is wet,
And Christian hearts with sorrow rent.
'Tis solemn! for to us ye seem
To leave at once our shore and times,
And launch on that vast ocean stream
Which bears you on to heavenly climes. B.

SELF-EXAMINATION;

OR 365 QUESTIONS, BEING ONE FOR EVERY DAY IN THE YEAR.

JUNE.

24. Do I not only spend my money, but a portion of my time, for the benefit of others?
25. Have my own, and the repeated disappointments of others, led me at length to expect nothing from the creature, and every thing from God?
26. Before I give advice, do I pray that I may do it in the spirit of meekness, with a simple intention of benefiting those to whom I give it?
27. Do I cheerfully bear interruption in my favourite pursuit, when God and duty call?
28. Am I careful to adhere to my seasons of prayer, and to give myself sufficient time for the performance of the duty?
29. At the last sacramental season, was I melted under a sense of my own vileness, and the richness of Christ's blood?

30. Do I feel satisfied with complaining to my fellow-creatures, about the allurements of the world, and my deadness to spiritual things, without pouring out my complaint to God, repenting, and doing my first works?

MISSIONARY.

From the Churchman.

MISSION TO CHINA.

An event has transpired during the past week which has awakened in the hearts of many among us a lively interest, and which is, indeed, an epoch in the history of missions in our Church. We allude to the embarkation of the first missionaries whom our Church has ever sent forth to a foreign Pagan land.

On Wednesday evening last a large congregation attended at St. Thomas's Church, to receive the valedictory addresses of the missionaries, and to listen to the parting charge which was given them. A majority of the clergy of the city were present in the chancel, (and among them the Rev. Dr. Jarvis,) and the meeting was opened with prayer, which was read by the Rev. Dr. Milnor. —After service the Rev. Dr. Hawks read the letter of instruction which had been delivered to the Missionaries by the venerable presiding bishop. A copy of the letter, we understand has been taken, and is to appear in the Missionary Record, and we need not add that it will be found replete with the calm and practical wisdom for which Bishop White is so eminently distinguished. When the letter was finished, the Rev. Mr. Van Pelt, the Secretary of the Domestic and Foreign Missionary Society, addressed the Missionaries, as the organ of the Society, with the view of refreshing their memories with suitable topics of advice and encouragement. When Mr. Van Pelt had concluded, the youthful missionary, Lockwood, stepped forward, and in brief, prompt, appropriate, dignified and manly terms, bade adieu to the congregation. I had hoped, he said, to be excused from speaking, but I am compelled to make a brief acknowledgement of the kindness which I have experienced. If any thing, brethren, can induce me to go forward with fresh ardor, it is the manner of my reception among you; and if any thing can mitigate the pain of farewell, it is the assurance of sympathy which I read in your countenances and hearts. I go forth knowing that I shall be remembered in your prayers. It has just been intimated to us (alluding to the address of Bishop White) that sufferings, and it may be death, await us. Be it so. Still there is no sorrow without a mingling of joy: and whatever be our suffering, there is one alleviation of which nothing shall deprive us, and that is, the assurance of your sympathies and your prayers. Finally, then, brethren, FAREWELL, and may the choicest blessings of heaven fall upon the friends of my native land.

We may be pardoned for interjecting the wish that those who exercise the gift of speaking would take a hint from Mr. Lockwood. For ourselves, we must acknowledge that we listened with more pleasure to this concise and natural expression of feeling than we could have done to the most copious shower of eloquence which was ever poured on the religious patience of an auditory.

Mr. Hanson followed his reverend brother, and related the many providential coincidences which, within a few weeks past, had strengthened his conviction that God was with them, to bless the enterprise to which they were pledged. He expressed his gratification at the readiness which had been shown to co-operate in their effort, assured himself that he would not be forgotten by his fellow Christians at home, and concluded with reminding the audience that the Church, and every member of it, was now responsible for the sustaining of the mission.

The missionaries were followed by the Rev. Dr. Tyng, of Philadelphia, in an extended and eloquent address, which imparted to the occasion much of its interest. His official connexion, he said with the Missionary Society, made it proper for him to offer an exposition of the designs of the Society, and an outline of the history of the mis-

sion. The Society had entered on a new era; many circumstances had conspired to encrease an interest in its operations. It was no small circumstance that Divine Providence had raised up two brethren in regard to whom we could say, that they were altogether worthy of the confidence of the Church. Another auspicious circumstance was, that God had prolonged a life so esteemed and venerated as that of the right reverend father in God, whose instructions had just been read, and the delivery of which, on the last meeting of the Society, was one of the most impressive scenes which he had ever witnessed. He who planted the Church at home, now, after the lapse of half a century, sends forth its missionaries to a foreign heathen land. A further favorable indication was, the fact that the present enterprise was the result of united and harmonious action. There has been a time, Dr. Tyng observed, when we have heard of divisions and discord, and we feared lest our missionaries, when they went forth, would go to convey the wishes of but a part of the Church,—but God has ruled it otherwise. No undertaking promises more than the present to arouse and concentrate our energies. It has been the result of a perfect harmony in our counsels. Our venerable Diocesan, in all the majesty of his wisdom, has advocated it. Our assistant bishop has thrown himself with us and given it the testimony of his approbation. Not a single clergyman nor layman of our city [Philadelphia,] that has not united with us in the enterprise. With what confidence, then, can we pray for the success of the Mission while conscious that the united prayers of the Church ascend in its behalf.

Many centuries, Dr. T. continued, had elapsed since the first attempts were made in the sphere which we now contemplate. In the 13th century the priests of the Church of Rome planted the cross in China and from that time to the present they have been laboring to propagate their faith. We can never give our sanction to error; but yet we cannot but honor the noble spirit that prompted these heralds of the cross to brave hardship and persecution, and enrolled not a few of them among the noble army of martyrs. Never can we contemplate the heroic example of Xavier without burning with a holy desire to emulate the ardor and perseverance that impelled him, at midnight, to navigate the sea alone, and in an open boat, and the intense anxiety which, as he approached the confines of the vast region as yet impenetrable to the winged words of mercy, wrung from him the exclamation, 'O Rock! rock! rock!—when wilt thou open to receive us!' We must honor the spirit and admire the success of an enterprise, in which one female was enabled to erect several edifices for the worship of God, and to publish hundreds of volumes for the instruction of the ignorant, however deeply we may regret that not one Bible was among the number! In this respect Morrison alone, in his short career, accomplished far more than the hundreds and thousands of Romanist Missionaries who with a generous but in a great measure misguided ardor, freely gave their lives in martyrdom.

Dr. Tyng here made a transition to later times and traced the origin and progress of the Protestant Mission. Morrison, he observed, was thwarted in his efforts by his own countrymen, and it was finally by the beneficence of American Christians that he was enabled to embark from an American port. For twenty-seven years had he labored in compiling a dictionary and in publishing partial translations of the Bible. His untiring perseverance had thus opened the way for succeeding laborers. He left the key to the language for his followers to use. He had prepared the Word of Life for them to distribute. Dr. Tyng afterward mentioned to us, in conversation, that he had forgotten to state a fact which especially cleared and smoothed the way for our communion. He had with him a Chinese Prayer-book, one of the pious and learned labors of Morrison, by means of which the services of our Church could be easily and at once established.

Dr. Tyng here gave a rapid sketch of the labors

f Gutzlaff, adverting, with evident gratification, to the fact that our missionaries, in their letters of instruction, were directed to consult and advise with him as to the plan of their operations. He read, also, an extract from a letter of Leang Afa, a converted Chinese, which stated that MORE THAN TEN of the natives had given evidence of genuine conversion to the Gospel.

Dr. Tyng next proceeded to detail the history of the present enterprise, in the course of which he paid a passing tribute to the memory of the lamented Lyde, and stated, as a curious coincidence, that the recent meeting in the Church of the Ascension, which had proved so eminently propitious to the mission, was the anniversary of the day on which Morrison had himself embarked for China. Dr. T. also happily adverted to the fact that a gratuitous passage had been provided for the missionaries in a ship which, both from her name (the Morrison,) and from the circumstance of her having conveyed others on a similar errand of mercy, might be termed the missionary ship.

Dr. Tyng further dwelt on the importance of sustaining the mission by sending others to co-operate in the same field. Others are ready: shall we tell them that two are enough for 300,000,000? To you of this city especially, in view of its commercial relations and prosperity, do we look for countenance and support.

In conclusion, Dr. T. fixed the attention of his audience on the missionaries themselves. He assured them in behalf of the congregation that he honored them for their undertaking and loved them for their spirit, and would never forget to pray for their success. He alluded to the fact that one of the missionaries was to part, perhaps for ever, with aged parents who were present in the congregation, and turning to the missionaries, he ended by saying, we pledge ourselves that our closets, our families and churches shall be witnesses of the sincerity and fervency with which we shall continue to sympathize with you in your labors and trials.

Bishop Smith of Kentucky, followed. With no ordinary emotions, said he, have I contemplated the events of this evening. For more than twenty years my heart's desire and prayer to God has been that our Church should establish a foreign mission in a heathen land. And I bless God that the object is accomplished. Allusion has been made to topics of sadness. There are such: but brethren, they are not for Christians, nor for Christian missionaries. You go forth, it may be to death but have not Christians in every age done the same? Is it not enough that you are among the number of martyrs? Have you forgotten the words of the Apostle, "To us it is given not only to believe on Christ, but to SUFFER for his name?" And the more you suffer the more happy will you be, for you look not for a temporal but an eternal recompense. Be your trials what they may, recurrence to a few simple principles will support you. True when you think of time-honored superstition and the thick darkness of moral desolation, and your own ignorance, and insignificance, your hearts may sink within you. But remember you are not to calculate on human ability. God is your helper. All these enemies are under the control of the Head of the Church. All hearts are in his hand. Events are His. Never consult then, with flesh and blood. Act not on motives of human expediency. Be not over anxious in regard either to disappointment or success. But in simplicity of faith, in reliance on Christ, look only to the strength of Jehovah. And, O Saviour of the world! who by thy cross and precious blood-shedding hast redeemed us, save us and have mercy upon us! The Almighty Lord, the safe tower of refuge, be now and ever your defence, and make you know and feel that there is no other name given under heaven whereby you must be saved, but Jesus Christ and him crucified! Unto God's gracious mercy and protection we commend you! The Lord bless and keep you, the Lord make his face to shine on you and be merciful to you, the Lord lift up the light of his his countenance upon you and give you peace, both now and evermore!

The congregation then united in Bishop Heber's hymn, and were dismissed with the benediction pronounced by Bishop Smith.

Next morning we shared, with many of our clerical and sub-clerical brethren, the pleasure of accompanying the missionaries to the ship which was to bear them to their destination. The day was remarkably auspicious, and all seemed disposed to beguile the way by giving vent to conflicting feelings in various converse. Devotional services

were performed, first in the steamboat, and afterwards in the ship, just previous to her separation. Whose heart was not melted as our sympathies with those who were leaving the land of their fathers, and embarking on a sublime and doubtful enterprise, mingled and flowed forth with vocal melody in the appropriate strain; "Guide me, O thou great Jehovah?" But the sight of the missionaries still more fitted to subdue the soul. It was impossible to contemplate them without deep emotions. There was no trace of superficial enthusiasm, or vaporish piety. We could read in their countenances a steadfastness of purpose, a meek triumph over the struggles of nature, a benevolence shaded with sadness, and a wrapt and holy enthusiasm that bespoke a soul which, without pride and without disgust, and with only the mild and simple energy of Christian faith, had totally and forever renounced the world and given itself to God. It was just the picture which an infidel would have selected to show that Christianity carried out into action destroys itself by demanding those impracticable sacrifices which only one in a million is so consistent as to offer, and to which a believer, with a feeling as nearly allied to pride as a holy bosom can indulge, would point, as a sublime illustration and trophy of his faith. About 2 o'clock we reached the Hook, and parted from the ship, and as she gallantly bore off with swelling sails, we fancied that the blue sky and gentle gale were the presage of a prosperous voyage, and we felt them to be the emblems of that serene movement of the soul which was impelling the participants of our bosoms (*animae dimidium meae*) to their holy enterprise. In silent prayer we then commended them and their cause to God.

We have thus endeavored to gratify our readers with a brief statement of facts, in which many of them feel a lively interest. For our own part we could have wished to see the same energies directed to a more feasible undertaking. But the work is done; and, in view of the manifold gifts of the Spirit, and the diversified operations of Providence we may indulge the hope that it is wrought of God. Be the result what it may, the principle is rooted in Christian faith, and should any blindly or madly attempt to pull it up, he will find, with one of old, that the blood of that he most loves will flow from the rude assault, and cover him with confusion and horror.

Nam, quae prima solo ruptis radicibus arbor
Vellitur, huic atro liquuntur sanguine guttae
Et terram tabo maculant. Mihi frigidus horror.
Membra quantis, gelidusque coit formidine sanguis.

Nothing is now left for us but to sustain the mission and pray for its prosperity.

From the Sunday School Journal.

CHRISTIAN CHILDREN IN HEATHEN LANDS.

One of the objects for which the help of our publications is asked, (says the American Sunday S. Union,) is the supply of the families of missionaries. We have never been so struck with the importance of this provision, as in reading in the Church Missionary Register, for February, the journal of the wife of a missionary at Nassuck, in India. We select an instance:

"As I was enjoying the evening breeze at my favorite retired spot, on the banks of the river, the stillness was suddenly interrupted by a distant sound of cymbals, and the chanting of voices. Presently, a small irregular procession appeared: they were bearing the corpse of a sunyasse, to throw it into the sacred stream. My little boy left his play upon the grass, to look on. I desired the humal to carry him a little way up the ravine by which we were seated, that he might not witness the scene. I also wished to turn away; and yet curiosity kept me near the spot. The corpse soon passed me. It was attired as in life and seated in an arbor, or palanquin, of branches and green leaves. Two Brahmins carried it; others followed without appearance either of sorrow or solemnity. Some were clashing their small cymbals, and chanting the name of Narayunu; others carried the rude paraphernalia of the ceremony; and one carried the sacred book, from which the Muntra was to be spoken. They went along the bank of the river, to some distance from me; but I could hear them beat their cymbals, and calling upon the name of their gods, until the going down of the sun.

"As we returned home, my child seated upon my lap in the palanquin, began clapping his little hands, in imitation of the cymbals; and repeated, in an undertone, "Narayunu! Narayunu!" I was grieved to perceive it. He is ever witnessing

idolatry: its sounds continually assail his ear, in one or other of its features; it meets his observation at every turn: its festivities and processions amuse his imagination; and as yet, it is impossible to make him understand that idolatry is that which is most abominable to God and destructive to man. If we pass a temple, his little fancy is immediately on the alert; and he inquires, "Whose temple is this? Who is in it?" We have forbidden the servants to tell him the names of the idols; and he is therefore answered, "It is a stone, Frederick." But he rejoins: "What is its name? Let me look at it: let me look at those figures on the wall." I often think with what alacrity the heathen parent would answer these enquiries; and it is so difficult to check the disposition to be pleased with idolatry in the child of Christians, who ever try to discourage the enquiry and avert the thoughts, how natural, and how deep-rooted must be its hold on the mind of those who are initiated from their infancy; and how practical a comment does it afford of the sin of the father coming upon the children!

Idolatry is, outside, a thing all sport and pastime—music singing and dancing—youths and maidens crowned with chaplets of flowers, wreaths and garlands, and gaiety. It is a master piece of Satan, to fascinate the senses and lull the conscience; and when once the imagination has become spell-bound by the gaudiness of the outworks, it enters, without disgust, even into the loathsomeness of the inner chambers.

From the Home Missionary.

INTERESTING CIRCUMSTANCES IN THE HISTORY OF A SEA CAPTAIN.

Furnished by a Missionary of the Sandwich Islands.

The history of Captain — affords a happy illustration of the remark, "if seamen were converted, they would be powerful auxiliaries in the conversion of the world." At the same time it shows the efficacy of the word of God? and the efforts to evangelise the heathen may sometimes prove a blessing to seamen.

Capt. — attributes his conviction, and consequent conversion, (of which the evidence, is very clear,) in a great measure, under God, to his intercourse with our missionary brethren. The attendance on family worship at one of our stations, together with personal conversations with missionaries, appear to have been the means of calling up, and deepening religious impressions, which have resulted in a remarkable change in his conduct; a change, it is believed, which is but an index of a corresponding change of heart.

Our friend is a young man, perhaps a little over thirty years of age, by birth and education a "Friend," of the more rigid class. His mind naturally inquisitive and keen, demands reason rather than authority; and is considerably more enlarged by reading, reflection, and argumentation, than is common in his profession. Although, previous to his last voyage, he had but little knowledge of the Word of God, he had long since been convinced there is a God who governs the world, and by whom it will be judged in righteousness. Under these circumstances, he left home; and in accordance with these views, the ships crew were required on Saturday to make preparations for the Sabbath: and when no whales appeared, no unnecessary work was attended to on that holy day; but when the object of pursuit was in sight the sacredness of the day was forgotten, or at least disregarded:—all was bustle and anxiety. And although conscience would sometimes suggest, "your men will see the inconsistency between your apparent regard for the Sabbath, when there is no inducement to violate it, and your practice when the case is otherwise;" still, through the force of education, example, and above all, "an evil heart of unbelief," he deemed it justifiable to violate the command of God on such occasions.

Such, indeed, was the strength of the delusion under which he labored, that even after he had resolved to yield himself a living sacrifice to God, its influence on him was not at once broken. He was not convinced that the fourth commandment was a perpetual ordinance, binding on all generations. In his intercourse with our brethren, above referred to, the subject came up, and although the arguments adduced in support of the perpetual obligation of the divine command were not to his mind conclusive, the repose of his conscience was disturbed. One remarked to him, "if you are a Christian, you will desist from taking whales on

the sabbath. He had already come to the conclusion, that if he could be convinced from scripture, that the fourth commandment was still binding, he would at once renounce it. To satisfy his mind on this point, he took up the New Testament, with Scott's commentary, and had read to the Revelation, without being convinced of his error. But on reading the text, "I was in the spirit on the Lord's day," the conviction was irresistible, that the Lord's day must be something different from other days, must be more sacred, else why should it be thus distinguished? Reflection on this, caused a more correct appreciation of other passages of Scripture. Without regard to the opinions of men, his mind became fully convinced of the sinfulness of all labor, for pleasure or profit, on the Sabbath.

Nor was his practice long uninfluenced by his opinion; for he read the Scriptures with prayer for divine illumination, resolved to be guided by truth, wherever she might lead him. As soon, therefore, as the path of duty was clearly discovered, the decision to pursue it was formed; and before another temptation to this transgression occurred, was communicated to his mate and crew the interest they must have felt, (being sharers in the profits,) notwithstanding. The next Sabbath they were at sea, he remarked, it seemed as if the Lord would try whether or not he would trust in him, and follow him fully." There was a remarkable favorable opportunity to take a whale; and it was understood, when he left home, that, in his opinion, no day was too sacred for his employment. His owner, who was not a religious man, had a son on board. But now Capt. — was convinced the practice was sinful, and should he, to obtain the favor of man, and enrich himself, forfeit the favor, and incur the wrath of the Almighty?—He had no difficulty in deciding; and seemed to think it strange, that men, who acknowledge the perpetual obligation of the moral law, should hesitate a moment in cases like this. After this, three weeks elapsed, and not a whale was seen. Again they appeared "on the Lord's day," but "his heart" was "fixed, trusting in the Lord;" and this day was kept holy. The next day, the Capt. —'s success commenced; and thenceforth, with short intervals, continued; till every vessel on board was filled; and could he, (like the widow whose oil was miraculously increased,) have borrowed more vessels, he might have had more oil. In a season remarkably unfavorable to others on the same ground, his success was peculiarly good. When he arrived at our station, his heart seemed full to overflowing, with gratitude to God. He said, from the time he had resolved to sanctify the Sabbath, he had possessed peace and joy of which he previously had no conception. During the cruise, he had established a Sabbath School and Bible class, which embraced the whole crew; also a meeting exclusively for devotion. If I mistake not, they had also daily religious worship in the cabin. He had offered a dollar to each of the crew, who would commit perfectly to memory the ten commandments. A number had accepted the offer. He found no difficulty in maintaining order and subordination on board his ship. He was with us at the islands, at a time when the Lord was carrying on his work, in a peculiar manner; and manifested a deep interest in its progress. After witnessing the tears, and sobs, and broken accents of numbers who came to inquire what they must "do to be saved," he remarked, "this must be the work of the Spirit of God." Twice he addressed our people in public through an interpreter, in a very solemn and appropriate manner. Probably, little short of three thousand heard the Gospel from his lips. He showed their infinite obligations to Christ, the way of salvation through him; and urged them to embrace the offered mercy immediately, while the Holy Spirit was striving with them. The solemn stillness of the audience, and the tearful eye of numbers, testified the deep interest with which he was heard.

His attachment to the word of God, appeared to be ardent and absorbing. He seemed to regard it emphatically as the bread that sustained his spiritual life. Mrs. Rowe's "Devout exercises of the Heart," seemed perfectly congenial with his views and feelings. Still, he exhibited the simplicity and earnest desire after Divine knowledge, and entire conformity to the divine mind, peculiar to babes in Christ.

The visit of Capt. — with us, makes us more earnestly desire the approach of that day, when "the abundance of the sea shall be converted to Christ."

BIOGRAPHY.

From the Chr. Guardian and Church of England Magazine.

THE REV. THOMAS SCOTT, M. A.
LATE RECTOR OF WAPPENHAM.

While inserting in our publication a memoir of that eminent and admirable Commentator, the Rev. Thomas Scott, late Rector of Aston Sandford, we are called upon with very painful feelings to announce the death of his last surviving son, the Rev. T. Scott, of Wappenham; which took place on Tuesday, February 24, in the 55th year of his age.

Mr. Scott has been less generally known than his recently deceased brother, in consequence of having occupied a more retired situation, and being incessantly employed in the laborious office of tuition: he was however a man of very superior talents and endowments, an admirable preacher, and highly esteemed by all who were favoured with his acquaintance, as a most judicious and able minister, a kind and affectionate husband, father and master; a diligent tutor, and an eminently wise, disinterested, and faithful friend. He was interred at Gawcott Church on Monday, March 2, where a funeral sermon was delivered on the following Sunday, by the Rev. John Hill, M. A., Vice Principal of St. Edmund Hall, Oxford. A sermon was also preached on the occasion at St. Botolph's Church, Cambridge, by his relative and friend, the Rev. Thomas Webster, which, has since been published for the benefit of the family and from which the following account is principally extracted.

"Mr. Scott was born November 9, 1780, and brought up under the care of his pious and excellent father, the eminent author of the most valuable Commentary on the Holy Scriptures which has yet appeared in the English language. The instructions he received did not indeed, in the first instance, produce that decided effect which his parent so earnestly desired; and his excellent father hesitated what plan should be adopted for his future employment in life. The decision was however at length taken, under unexpected and somewhat discouraging circumstances. A violent long continued, and distressing complaint in his eyes, compelled our departed friend to desist from every study, pursuit, and avocation; to take up his abode for a considerable period by the seashore, and to adopt various painful remedies;—while thus suffering affliction, his mind gradually opened to the importance of those instructions which he had long before received, he seriously devoted himself to the service of God, drew near to the table of the Lord, received the pledges and tokens of his Redeemer's dying love; and thus having joined himself unto the Lord "in a perpetual covenant never to be forgotten," he expressed his desire to engage in the sacred ministry, and from that period applied, with as much diligence as his health and sight would allow, to the studies preparatory to the sacred office.

From Mr. Scott's first appearance in the University he applied himself with the utmost diligence which his health and sight would allow, to the studies of the place. He had none of that feeling which sometimes leads young men who are similarly situated with himself, to imagine that they can devise a plan of study more adapted to their future profession than that which the wisdom and experience of their superiors have prescribed. Though fully devoted therefore to the clerical profession, and steadfastly purposing to leave the University and take orders immediately after his first degree, and to marry as soon as circumstances would admit; he yet diligently applied himself both to mathematical and classical pursuits, reading as much as his eyes would allow, gladly availing himself of the assistance of others when his own sight failed, and carefully improving every opportunity; he thus made considerable proficiency, and bade fair to appear among the leading men of his day; until a return of the distressing symptoms in his eyes compelled him, at the close of his second year, almost entirely to relinquish his classical and mathematical pursuits, and to abstain for a considerable period, from serious exertion of any kind. Yet though unable himself to read, he was ever ready to encourage and stimulate his fellow-students to the due improvement of their time and talents: while the soundness of his judgment and the wisdom of his advice, induced some, once averse to the views of religion which he invariably maintained, to relinquish their prejudices, and carefully examine those principles, which in his case were obviously accompanied with such excellent effects.

Mr. Scott was emphatically a Christian student—his principles were founded upon the word of God—his dependance was placed on the promises of the Gospel.—his conduct was regulated according to its holy precepts. He was uniformly and invariably a holy, a consistent character; his religion was not the religion of gloom or melancholy—he was lively, cheerful, entertaining; always pleasant and agreeable; but never lost sight of his principles. The fear of God was in his heart, the word of God was the subject of his daily meditation, and the duties of the closet were diligently regularly, and seriously attended to. The ordinances of public worship were also his delight; and were improved with the utmost regularity and devotion. It was his usual, almost his invariable practice to be present at the College Chapel, both on the Sunday morning and evening, to attend at St. Mary's, or at Mr. Simeon's Church on Sundays both morning and evening, and on Thursday evenings also, while the intervals of public worship were employed in serious reading, in writing on religious topics, in conversing on the public discourses and on other Christian subjects, either with his fellow-students in general, or with a few chosen individuals with whom he took sweet counsel and went to the house of God as friends. The whole of the Sunday was thus devoted to religious services and employments. The Sabbath was to him emphatically a delight, the holy of the Lord and honourable, and in it he was not doing his own ways, nor finding his own pleasure, nor speaking his own words, but delighting himself in the Lord. (Isaiah lviii. 14.)

Mr. Scott commenced Bachelor of Arts, 1805, and was ordained to the curacy of Emberton.—After a short time he was nominated to the Incumbency of Gawcott, in the hamlet of Buckingham, where a Mr. West had recently erected an Episcopal chapel. Mr. S. then married, took pupils, erected a parsonage at Gawcott, and eventually rebuilt the Church, which, owing to some original defect, had nearly fallen down. He laboured with great diligence in his ministerial office, preaching regularly twice, and sometimes three times on the Sunday, and expounding a portion of Scripture usually once in the week, visiting the poor and the sick at their own habitations, and cheerfully supplying, as far as his ability would allow, food and medicine, and clothes as well as religious counsel and advice; he established and maintained a numerous Sunday School; gave instructions at his own house to several adults and lost sight of no opportunity of assisting those amongst whom he laboured; affording advice, counsel and consolation, both on religious and temporal concerns, to all to whom he had access.

Mr. Scott's discourses were usually written at full length, and displayed considerable originality, lucid illustration, and powerful argument. He abounded in striking descriptions of the leading varieties of character, and thus incessantly came home to the hearts and consciences of his hearers with a powerful convincing force, practically saying to them, "thou art the man!" and he adopted plain and intelligible language, but studiously avoided every thing mean and grovelling, so that while the most ignorant might learn, the most accomplished might listen without offence. His doctrines were those of our Church—man's lost and perishing condition—salvation by grace through the atoning sacrifice of a crucified Redeemer; apprehended by faith—holiness of heart and life as the evidence of living faith, produced in every believer by the teaching and sanctifying influence of the Holy Spirit. These were topics on which he delighted to dwell; which he brought forward continually, enforcing them by every variety of illustration and argument, and urging them powerfully on the attention of his hearers; and these doctrines were illustrated and enforced by his own lively example, constraining all who had access to him to acknowledge that he lived as he preached; that his life and conversation was an habitual and impressive sermon—that while none, even in his early days, could despise his youth, yet as he advanced in life, he became more manifestly an "example of the believers in word, in conversation, in charity, in spirit, in faith, in purity."

As a tutor, Mr. Scott was deeply impressed with the importance of sound literary instruction and laboured that his pupils should be thoroughly grounded both in classics, mathematics, and general knowledge, but he invariably felt that religion was the first concern; and this he endeavoured by every means in his power to impress upon their minds. Every member of his household was summoned to attend family worship at an early hour

in the morning, and again at eight o'clock in the evening. Nor was this a short and lifeless performance; he usually read and expounded to his family some portion of holy writ; though he occasionally selected part of the invaluable Commentary prepared by his revered father; the Scriptures thus read and explained, became the topic of an impressive and affectionate prayer in which the cases and circumstances of all before him were adverted to, with the utmost feeling, delicacy, and propriety and almost every part of the inspired volume was thus made in succession, the subject of holy meditation and fervent petitions. By these means he, through the divine mercy obtained access to the hearts of his pupils and his family, and many of them were led in secret to reiterate for themselves those petitions which he had presented on their behalf before the mercy seat; it was not so much by direct addresses to them as individuals, or by separate conversations with his children and pupils, that he aimed to impress their minds, as by the daily repeated stating and enforcing on his assembled household the common and all-important principles and requirements of the word of God.

Mr. Scott's laborious services acting upon a constitution weakened by frequent indispositions, afforded too much reason to apprehend that he might not long be continued amongst us, and many of his friends were therefore anxious that if possible some situation might be obtained, in which he might enjoy less interrupted tranquility during the remainder of his days. Just, however at the time when every attempt appeared to fail, and every hope seemed extinguished, the unsolicited kindness of his Diocesan, the Bishop of Lincoln, provided a comfortable retreat, and he was by his Lordship's patronage presented to the Rectory of Wappenham. Here his conduct was marked with the same kindness and liberality, by which he had been previously distinguished. While he might have retained the incumbency of Gawcott, and which most persons in his situation would have retained, and which his own affection to the inhabitants led him to desire, yet having provided for its transmission into the hands of those who would diligently pursue those plans which he had devised for the welfare of the people, he spontaneously relinquished the situation and proceeded to his new appointment. Here also he receded from some claims on which he might justly have insisted, and while proceeding to rebuild the dilapidated rectory, immediately commenced a Sunday School, and engaged with the utmost energy and activity, in his ministerial and pastoral duties.—Two short years have passed away. His conduct had already secured a place in the hearts of his new parishioners, and been attended with most beneficial and moral effects. His rectory was completed, and now he might on worldly calculations have expected to rest a few years in peace, and to make some slender provision for his numerous family; but so it pleased not God, a complaint to which he had long been subject, gradually undermined his constitution. There is reason to conclude that its insidious progress was silently observed by himself, and was at least suspected by others; since the last sermon which he preached at Gawcott from Gen. xlvii. 8—10, (a few weeks before his death) produced an impression on the minds of his hearers, that they should see him no more, though within a short period the more alarming symptoms had disappeared; he was materially relieved, and preached on the Sunday preceding his death, with more than his usual life and animation, from these words, "Lord to whom shall we go, thou hast the words of eternal life." He went out on the Tuesday following, (Feb. 24th,) in his chaise, and returned better and more cheerful than common; after dinner he retired to his study, and there was suddenly seized with the fatal stroke; his bed was prepared, he went up stairs and seating himself on the bed-side, rested his head on the shoulder of his affectionate partner, and there, in a moment died without a struggle, or sigh or groan.

He has left behind a widow, six sons and three daughters, the survivors of a family of thirteen.—Of these the eldest son and the eldest daughter may be regarded as to a certain extent provided for; the two next sons are embarked in professions, which afford a reasonable prospect of eventual success. The education of another son intended for the Church is also provided for. But the widow and the four younger children are left without any provision: and will therefore need the kind assistance of Christian friends. A strong feeling of sympathy has indeed been excited on their be-

half, and we hope and trust it will be accompanied with corresponding effects. One gratifying instance has already appeared in the very kind and considerate conduct of the Bishop of Lincoln, who has presented Mr. Scott's eldest son to the Rectory of Wappenham vacated by the death of his father; a generous and liberal act, which calls for grateful acknowledgements from all in any way connected with, or revering the name of Scott.

RELIGIOUS.

For the Gambier Observer.

HINTS FOR THEOLOGICAL STUDENTS.

No. 7.

"Essay on the Utility of Classical learning in subserviency to Theological Studies," by the Rev. Abel D. Hendy, M. A. and Fellow of Oriel College.

[CONTINUED.]

The New Testament when considered in an historical light, receives very important confirmation from the Roman Historians. From them we learn, that at the time of our Saviour's birth, a general expectation of some extraordinary personage, prevailed throughout the East; whence we may infer, that at this momentous period, the Jews looked for the completion of those prophecies which related to the Messiah. Tacitus records the birth and ignominious death of the Divine Author of our religion. The sufferings of the primitive Christians, and the wonderful propagation of Christianity, are authenticated by historical narration; to which we may add the evidence of Pliny, whose public capacity demanded the greatest accuracy of information, and who also bears honorable testimony to the innocence of life, which distinguished the followers of Christ.

That acquaintance with the state of the world at the introduction of Christianity, which may be gathered from the writers of imperial Rome, suggests, as connected with Revelation, many useful and interesting reflections. Under the politic government of Augustus, the world enjoyed universal tranquility. Imposture, which might have escaped detection amidst the tumult of arms, or practised its frauds with success in the darkness of ignorance, must have shrunk from the keen eye of investigation, or have been exposed to public derision in this calm and enlightened season of peace and philosophy. But as it was adverse to the arts of falsehood, so, on the other hand, it was most favorable to the simplicity of truth, which challenges the strictest scrutiny of reason; the introduction of Christianity therefore, at this time effectually obviated those objections, which might have been made use of to invalidate its truth, had it been established in an ignorant age.

It is also worthy of observation, that notwithstanding the intellectual excellence of this period, vice reigned triumphant throughout the world: thus it was incontrovertibly proved, that the unassisted powers of human reason, however cultivated, were insufficient to enforce the practice of virtue.

It must be indeed acknowledged, that the influence of learning during the earlier ages of the Church was in some respects injurious to the true interests of Religion. The convert to Christianity was often found among those who had been nurtured in the schools of ancient wisdom; and the defender of revelation applied himself to the study of philosophy, that he might be better qualified to maintain the truth with effect. The former unable to eradicate those prejudices of education which had twined their roots with all the principles of his nature, engrafted truth upon the stock of error: from which unhallowed union motley and corrupted systems of religion were produced.—The latter, having derived much important assistance from his researches, and being struck with a partial coincidence between Revelation and Philosophy, sometimes allowing his gratitude and admiration to exceed the due limits, incorporated the imperfect, and in many respects, erroneous opinions of the heathen Sages with the pure doctrines of the Gospel. It is our happiness that we are not at the present period exposed to these dangerous consequences from the philosophical writings of antiquity. These monuments of ancient virtue and of ancient wisdom are now estimated as they should be: the warmth of passion is meliorated by the progress of time into the calmness of regard; and we view philosophy with the same feelings, with which we remember those who had been long dead: we know and admire its excellencies, but we are not blind to its defects. The relation indeed which it formerly bore to religion, and the evils which their connection occasioned,

render it very serviceable in the study of Theology. The ablest champions of the truth in the first ages of the Church employed in its defence the same weapons with which it has been attacked; and have made their judicious use of Ancient Philosophy; which requires that we should have gained no inconsiderable proficiency in it, if we wish duly to appreciate the value, and feel the full force of their writings.

The doctrines of Plato particularly deserve attention; in the infancy of the Church they claimed a decided superiority in the public opinion over every other system: and as they approach more nearly than any other to the purity of Revelation they were the favorite study of the learned Christian. Many of the earlier writers on sacred subjects, were, in some instances, misled by an unbounded attachment to Platonism, give very important Theological information: and in examining the heresies which arose in the primitive ages from an injudicious mixture of the Platonic tenets, we must be fully acquainted with the cause, before we attempt to consider the effect.

We learn from the annals of the world, that before the dawn of Revelation the bulk of mankind were addicted to the grossest errors of idolatrous worship: but it is to Philosophy that we must look to be fully impressed with the necessity of Revelation, by observing the insufficiency of human reason to introduce a purer system of theology. The Day-spring from on high only could dispel the gloom of intellectual darkness, in which Religion was involved; a darkness, wisest of the Greek and Roman Philosophers endeavored in vain to penetrate. With regard to the unity of the Godhead, and his superintending providence, not only were their opinions confused and contradictory, but it appears also to have been a fundamental principle with them not to attempt the reformation of popular prejudices, nor to encourage the visionary hope of accompanating their speculations to the understanding of the multitude.

On the future state of the soul they spoke boldly, who spoke of eternal death; the virtuous and enlightened few, who indulged the cheering prospect of immortality, yet trembled lest their hopes should prove unfounded; and, while they endeavored to satisfy their reason by their subtleties of metaphysical refinement, they bewildered themselves, and weakened the common sense of nature in the minds of others. Could genius and virtue have established this important truth, no fears, would have mingled with the last hopes of Socrates, no doubts have disturbed the lofty meditations which dignified the retirement of Cicero.

BISHOP HORSLEY.

Among the most conspicuous luminaries of science and theology in modern times, none have surpassed the Bishop of St. Asaph. How he could meet and vanquish the hardest advocates of heresy and error, his tracts in controversy with Dr. Priestley on our Lord's divinity, abundantly show.

The following scraps in relation to him are from a brief memoir of him in a periodical of the year 1805. He was born in 1731, and died in October 1806.—*Gospel Messenger.*

His theological studies, however, in a considerable degree, bore a resemblance to the line he had adopted in his mathematical researches: passing cursorily over the modern systems and disquisitions, he applied to a careful reading of the ancient ecclesiastical historians, and the more early fathers of the Christian church. This was beginning at the fountain head, and following the stream in its various course, by which means the aberrations from, and corruptions of the truth, were more accurately discerned, and precisely determined.

With a mind so strongly formed and cautiously disposed, it is not to be wondered at that on some points of Christian doctrine he should at first waver; for who with a single eye to the discovery of truth merely for its own sake, has ever entered deeply into theological enquiries without occasional doubt and perplexity? But though doubt will arise, it is not to be encouraged any farther than as a stimulus to urge the mind to closer and keener inquiry. The reason why so many men become infidels and heretics, is because they cherish their first doubts, and let them become at last ruling opinions. This was not the case with Mr. Horsley though he was perplexed by the mysteries of religion, and wished to get rid of them by supposing a figure in the scripture phraseology, this did not satisfy him. His mode of explication he had the judgment to discover, and the candor to own was harsh and uncertain; Butler's Analogy at last cured him of looking for nothing mysterious in the true sense of a divine revelation.

His conduct as Chaplain to the Bishop of London.

In 1777 Dr. Lowth was translated from the see of Oxford to that of London, in consequence of the death of Bishop Terrick; and immediately he solicited it as a particular favor that Dr. Horsley would be his domestic chaplain. The flattering invitation was readily complied with; and Dr. Horsley spent a considerable portion of his time, as much at least as could be spared from his other avocations, at Fulham palace where he cultivated with ardor the study of the Hebrew language and was assistant to the learned prelate in preparing his incomparable version of Isaiah for the press.

As examining chaplain he was remarkably strict, and on no occasion did he suffer rank, friendship, or partiality, to bias him in giving a strong recommendation. Ignorance and negligence met with no favor or excuse from him; and many who came in full confidence of their own abilities, or in a reliance upon the strength of their connections were peremptorily returned as insufficient. On one occasion a candidate of considerable rank applied with his credentials in quite a careless, self-important manner, as if he came to confer rather than to receive a benefit. The chaplain eyeing him in his usual acute way, said, "I suppose sir, you have duly applied to theological authors in the course of your studies." "Why, yes, Sir, I have lately been *skimming them!*"—"Oh then," said the doctor, "no doubt, as that is the case, but you will favor me with the *cream.*" It happened, however that the fopling had neither *milk* nor *cream*; and therefore he was obliged to go into the army, to the mortification of his noble relatives, who were very angry with the chaplain for what they termed excessive rigor.

THE SABBATH.

MR. EDITOR.—It is now only a few weeks since I passed a Sabbath at the house of a clergyman. This clergyman had one child, a little boy, some three years old perhaps: a smart, driving little fellow as you ever saw. During the Sabbath, before and after meeting, he was as busy as I suppose he would have been on any other day in the week; sometimes with his book, and sometimes with his horse and whip, driving with all the parade of a truckman. I said to the mother, (the father was not at home,) "You seem not to have adopted the practice of depriving your child of his usual amusements on the Sabbath." She replied, "We designed to have procured some playthings suitable for the Sabbath, but we have been rather negligent, and therefore let him use such as he has." There was one phrase in this reply which puzzled me exceedingly. It was this; "PLAYTHINGS SUITABLE FOR THE SABBATH." What can these be? thought I. *Playthings suitable for the Sabbath!* Will you be so good, Mr. Editor, as to tell me what kind of things have been invented as "playthings suitable for the Sabbath?" I confess, that with my old fashioned notions about keeping the Sabbath, I had not dreamed that such a thing was possible. I had some further conversation with that mother; but I was not able to learn what kind of things she expected to get for her boy as "playthings suitable for the Sabbath!" One of the first thoughts that came into my mind after the surprise her reply occasioned, was, that of my mother. I recollected just how she used to appear on the Sabbath. She used to begin beforehand to prepare for it. All playthings were to be put away Saturday night, and not seen again till Monday. Sabbath morning all was still and quiet. We were not permitted to talk about our playthings, about any thing we had done during the week, or any thing we meant to do during the week to come. And if we should not find pleasure in reading and studying the Bible, or, if too young for that, in hearing, perhaps, some Bible story,—we were not permitted to have any pleasure on that holy day. Every thing must be serious, solemn. No loud talking, or laughing or playing,—even with younger children. All were made to feel that this was the LORD'S DAY, and different from all others. Now, Mr. Editor was this all wrong? Right or wrong, I feel the influence of it even now, though many years have passed away since those lips from which I received the instruction have ceased to give it. Those lips are now employed above. But the Sabbath morning always reminds me of their mild tones, and renews their savor upon my heart. It lights upon me at the dawning, like the Dove of heaven whispering every passion into repose, and every thought into something like the sacredness of heaven. Why, Mr. Editor, if every Sabbath from

infancy to manhood had seemed to me the most irksome imprisonment, (and I suppose the carnal mind will always feel something of it when shut up to holy influences,) and yet the impression of sacredness upon my mind such as it now is, this impression would abundantly, and richly repay all past irksomeness. Nothing, nothing would tempt me to part with the lingering savour of the mild, suppressed tone of a mother's hushing every thing into stillness; and of a mother's calm, serious, prayerful countenance, as it hallows my Sabbath day. It is the first impression which my memory retains; may it be the last which it shall lose. B. C.—S. S. Visitor.

JUVENILE.

"TO-DAY, TO-DAY."

This expression is one often used by a little boy of my acquaintance; and if any treat is promised, which he is to enjoy at some future time, his cry is, "No, no; to-day, to-day." When told he shall do so and so, when he gets more of a man, he instantly calls out, "No, no; to-day, to-day." Now I do not by any means praise him for this. Because it often shows a hastiness of temper, and an impatience of controul, not at all becoming in a little child of his age. Children above all others should study to be meek and gentle, mild, humble and easily managed. They should not always wish to have their own way, because their way sometimes is very contrary to what it ought to be—very silly and very perverse. However, "To-day, to-day," is a commendable expression in many instances. I will notice a few of them.

Some of you, when reproved for sluggishness, and want of application to your studies, reply, that you will try and learn by-and-by; now, on such an occasion it will be better to say, "Yes, I will endeavour to do my best to-day." Then, again, there are many of you poor children, who, though young, may be of great use to your parents, and relieve them of many a heavy burden: but instead of this, you put it off, saying that you will do so by-and-by. Now I would advise you to begin directly, and in earnest, with a "to-day, to-day."

You have heard of the great tempter, Satan, who is ever watching to ruin souls; and though you cannot see him, yet he is constantly about your path, and he would have you defer all good thoughts till a further opportunity. Answer him with a "to-day, to-day." He would have you be taken up with this world, and cheat you with the hope of finding it all well at last. He whispers, "There is time enough yet; you may be careless and unconcerned now, and go on gaily and thoughtlessly now, and at last there will be time for repentance and prayer." O, I beseech you, shudder at such base thoughts, and reply to him in the words of your blessed Saviour, "Get thee behind me, Satan." Tell him you are not to be tempted by him, for the God of all has commanded in his word, "To-day, if ye will hear my voice, harden not your heart."

To-day I'll to my Saviour haste,
And not a moment longer waste;
But seek, by fervent prayer,
To gain an interest in his love,
A fitness for the courts above,
A seat prepared there.

Though Satan for to-morrow pleads,
Yet Jesus kindly intercedes,
And I should watch and pray;
I would not then such grace despise,
To him my answer shall arise,
Yea, Lord, "To day, to-day."

[S. S. Journal.]

From the Boston Recorder.

JUVENILE TEMPERANCE SOCIETIES.

It is a well established position that no efforts for the promotion of benevolent objects and of moral and religious reformation, promise more sure success than those made among the young. This is peculiarly the case in regard to the Temperance reform. The subject needs only to be proposed and children engage in it with the greatest enthusiasm. It is plain to be seen that success, in this cause, would be complete, could all the children and youth in the land be enlisted. Intemperance, with all its calamities and woes, would retire, with the present generation, into the darkness of the grave, from whence there would be no resurrection.

Very young children can understand this subject.—That little boy understood it who asked permission, of his father to join a Temperance Society, and whose father refused permission, saying, "you don't know what temperance means."

"Yes, father, I do," replied the little Reformer.—"Well, what does it mean?" "It means *not to drink any rum*, and but very little cider." And that other boy, mentioned in the last report of this Society, whose definition of "total abstinence," was *not to taste the first drop*, understood it.

A thrilling and most deeply affecting example of the instrumentality which little children can exert in this cause, is given in the report of one of the Sabbath Schools in L. "A female teacher, feeling a desire to do something for the cause of Christ, resolved to collect some poor children into a Sabbath School, where they might receive religious instruction, of which they and their parents were then entirely ignorant. The first family which she visited was that of a poor, miserable drunkard. His wife and children, and every thing around them, bore the marks of poverty, degradation and wretchedness. They had four small children, only two of whom, Martha, of six years and her little brother Francis, of four, were old enough to attend school. After learning that clothes would be furnished for them, the father consented to let his children attend. They soon became deeply interested in learning about the Saviour. Although they lived a mile from church they were usually first at school. Martha was taken sick and for some time deprived of the privileges of her school. One morning, as she began to recover, she appeared unusually pleased on receiving a visit from her teacher." "The children," said the mother, "have been almost impatient for you to come; they have a new plan in view. For a few days past their thoughts and conversation have been about the Temperance Society. Martha has come to the conclusion that she can live all her days, without tasting another drop, and wants to sign the pledge. I have tried to put them off by telling them I did not know that children so young were permitted to join. But they would not give it up."

Said Martha, "O, I think if mother, and Francis, and myself join, we can persuade father to."

"Francis," said their teacher, "do you think you can always refuse the sweet bottom of the glass, when your father offers it?" "Yes, I will stick and hang as long as I live." Their names were taken, and they were requested to get their associates to join with them. Martha, at once, exclaimed, "I will see H. C. I guess I can get her to join, for her mother drinks as much as Pa does; and the children surely suffer for victuals and clothes. O, mother, I wish we could get them to join the Temperance Society."

As soon as she was well enough to walk out, she went to the house of Mrs. C. She first enlisted little H. in the cause, then they told the mother about it, and entreated her to join. She was awakened by the earnest solicitations of these children; and they did not leave her until she had promised to think of the subject. At the end of three days, she put her name to the pledge, and ever since has been a temperate woman.

Encouraged by past success, they commenced the work at home. They not only plead and begged of their father to put away the poisonous stuff, but daily in secret and at his side, they prayed that God would give him a new heart, that he might love and serve him on earth, and be prepared to dwell in heaven; and Francis, in particular, would kneel by him and earnestly beg God to give them all new hearts, and save his poor father from the drunkard's grave.

When the father came home at night, under the influence of intoxicating liquor, cross and angry his mouth was shut when he saw his little son kneeling, with his Bible before him, begging that he would repent; for no drunkard could enter the kingdom of heaven. By the decision and zeal of his children, he was silenced and confounded.—Neither by flattery nor persuasion could they be made to taste one drop of ardent spirit, or even to take water from a glass where it had been used. One night little F. was taken suddenly ill; his father arose and brought him some water. He no sooner took it, than he exclaimed "It is your rum tumbler, I can't take it."—When he was so sick that he was not expected to live, he refused to have rum applied externally because he had signed the pledge.

We are happy in saying, the prayers of these children have been heard and answered, for many months have elapsed, since this once miserable drunkard has tasted the poison; and we hope the prayer they now offer will also be heard, and that we will yet see him "clothed and in his right mind; sitting at the feet of Jesus." [Report of Mass. S. S. Society.]

GAMBIER OBSERVER.

GAMBIER, FRIDAY, JUNE 19, 1835.

BISHOP McILVAINE.—It may be well to notify our readers, that we have learned by letter from Bishop McIlvaine, that it was his fixed intention to sail from Liverpool on the 16th of May, and there is no reason to doubt that he did. It was his expectation when he wrote, to arrive in this country in time to attend our Diocesan convention, which is to meet in Cincinnati on Friday the 26th of this month; but whether he can accomplish it is a matter of manifest uncertainty, and may so continue till the very last moment.

In a recent number of the Christian Witness, we notice an apology for inserting a passage from Bishop McIlvaine's journal, which contains an expression bearing hard upon Socinianism. That the idea is correct, namely, that this system stands midway between Christianity and Deism, the editors of the Witness, with all other orthodox Christians, are ready to admit. Whether the form given to this idea by the Bishop—"a half-way house," be such as to need an apology, is hardly worth discussing. The editor of the Episcopal Recorder is decided, that it is altogether justifiable, and we are willing to abide by his opinion. But we take this occasion to remind our readers, that the whole journal was designed and calculated for the use of the author's friends, and no more nor less than he would have given viva voce at his own fireside, had he postponed the recital till his return, and could his memory retain all the particulars. For the extracts made from it, be they suitable or otherwise, his friends, and not the Bishop are responsible. He has spoken in freedom and confidence, they have been pleased with the narrative, and hoping that others might be pleased also, they have selected and published. The act is theirs, not his.

"OFFERINGS OF THE CHURCH."—By this appropriate phrase are known those voluntary contributions of Christians, laid up in accordance with the apostolic precept in the Epistle to the Corinthians; "Now concerning the collection for the saints, as I have given order to the churches of Galatia so do ye.—Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him."

In the Diocese of New Jersey, where the plan is generally adopted, nine tenths of the sum collected is appropriated to missions in the Diocese, one tenth elsewhere.

The following is the method adopted for collecting it.

In introducing the plan into any church, the Minister is supposed to have a list of every man, woman and child, in his congregation. Upon every individual he either calls himself, or sees that some suitable person calls, to ask his engagement to endeavour, on every Lord's day, to "lay by him in store" at least a certain sum, increasing it "as God hath prospered him;" and it is particularly recommended that "the little children" be encouraged to the practice. The names of the persons consenting are enrolled in a little book, ruled with twelve columns, for the months in the year, which the Minister himself keeps.—On the morning of the first Sunday in each month, (notice having been given, on the preceding Sunday, that "the Offerings of the Church" for the four Sundays in —, or the five Sundays in —, as the case may be, will be collected,) the sums laid by "in store" on the several Sundays in the month,—the contribution of each person, or each family, being done up in a paper, marked with the name of the contributor, and sealed or tied,—are gathered, by the proper persons, directly after the reading of the Gospel, and placed, if it be communion day, "upon the Holy Table," and so offered to the Lord, with "the alms of the poor," and other devotions of the people. The parcels being opened, the several sums are credited to their respective contributors, in the proper column for the month, and remitted quarterly to the Treasurer, before the 20th day of February, May, August, and November, in each year. The contributions of strangers, or transient persons, who are present at the time of the collection, are of course included.

The engagement to lay up a certain sum weekly, is recommended, that, after the first month, there may be a probable estimate of the missionary income of the year. Of course, it does not limit the offering to that sum—the rule which is supposed to govern the Christian being, "as God hath prospered him." The recommendation in the diocese of New Jersey was, that, one with another, adults and children, an average of at least five cents in each week should be laid by "in store," because it was desired to propose a mark which all should reach; and because, were that amount realized, it would produce a sufficient sum for the missionary purposes of the diocese.

What better plan can be pursued by our parishes to raise the missionary funds, now so much needed?

DESECRATION OF THE SABBATH.—It is believed that few Christians reflect, to what an extent the Sabbath is desecrated in our land. Perhaps their own participation in the sin, makes many of them unwilling to think of it or believe it. Be this as it may, it deserves their serious attention, whether they regard it in its influence on the temporal or eternal, the national or individual interests of men. It is the oldest positive institution in the world, being coeval with the creation; and as it is the first in age, so is it in importance. It is indeed the guard and strength of all other similar ordinances, and without it, we can hardly conceive how they could in any good degree effect their object. But essential as it is to the prosperity of religion, how careless Christians are to keep it holy

ly and preserve it from violation. What but a most criminal indifference on this subject amongst Christians could lead to the fearful profanation described in the following extract:

According to an examination, made the past year, in the city of New-York, there were in that city, not less than 1357 grog-shops, 461 confectionary, fruit, and sugar stores, 52 hotels, and 205 miscellaneous stores, which are kept open on the sabbath. This is, however, only one among the thousand forms which sabbath-breaking there assumes. Probably not one-half of the adult population of that great city attend public worship on the sabbath. It is considered a day of recreation. Thousands are out on parties of pleasure, hunting, fishing, riding, walking, idling away and profaning the holy time, which has been given them by a benevolent God for better purposes. So with our other cities. In Baltimore, as we have been told, a military review was lately held upon the sabbath. Steam-boats, and rail-road cars or stages, pour in their passengers in our great cities on the Lord's day. We have reason to believe, that the books of the hotels in our principal cities, will show as great, (if there is not a greater) average list of arrivals on the sabbath, as any day during the week. It has lately been stated, by the chaplain of the American Seaman's Friend Society, that in Buffalo, all the efforts for the benefit of the seamen would be unavailing, under the present systems of violation of the Sabbath. In the city of New-Orleans, such a thing as a sabbath, or a day set apart for the worship of God, is hardly known. Military companies choose this season for their most gorgeous display; masquerades and theatrical exhibitions follow; and, as if this were not enough, the Lord's day was recently selected by a political party, on which to celebrate their triumph, and more than twelve hundred persons sat down to a public dinner, amid every mark of hilarity; and demonstration of joy, common on such occasions. When we consider the prodigious influence which this city must exert upon the wide-spread valley of the Mississippi, and the multitudes who are continually descending or ascending these great western waters,—how dreadful is such an example! Thousands of boats ply up those streams on the sabbath, and countless numbers of persons are engaged in pouring contempt upon the Lord's day. The same is the case, more or less, every where throughout the whole length and breadth of the land. The example of the large towns and cities is beginning to be followed; and every description of vehicle, caravans of animals, and strolling players* and means of pleasure of all kinds, are employed in this work of profaning the sabbath. Along the whole line of the Erie canal, and on all our great stage-roads, navigable waters, canals, and rail-roads, travellers and merchandize are continually passing and repassing. All ranks and conditions of persons are, in different ways, contributing to extend the evil. Those who are the idols of the people, violate the sabbath, whenever they find it convenient. The officers of government, and the members of our national councils, have no hesitation in adding the influence of their example, to insure its desecration.

Here is a specimen; and what a fearful amount of evil does it imply—what a mighty work of reformation does it devolve on the Church of God. And how is the work to be done? There may be other plans, but of the feasibility of one at least, there can be no doubt: let each man begin and reform himself. Till Christians are strict, the world may be expected to be lax; unless they remember the Sabbath day to keep it holy, the world most assuredly will forget it.

* We recollect an instance, where a company of strolling players entered a village on the sabbath, just at the close of the afternoon service. The owners, however, found no difficulty in obtaining from the magistrates the requisite license for their exhibition; and when they left, they selected for this purpose the sabbath, just at the commencement of the morning service. Nor was this all. After a period of a few months, they made a second visit to the same village, and again chose God's day as a time for their public entrance, and again they were licensed and patronized.

EASTERN LIBERALITY AND WESTERN COLLEGES.—We perceive that the good people of Massachusetts, and perhaps of other Atlantic states, are beginning to complain that they are called upon to found and endow so many Colleges in the West. They appear perfectly willing—they have proved themselves willing to furnish the sum for a moderate number; but when we begin to plant them so thick that they stand within thirty or forty miles of one another, especially in a population so sparse as ours, they insist that we must furnish the funds ourselves. An article to this effect has appeared in the Boston Recorder. We think there is some force in the complaint, at least where it is the same denomination that is multiplying these institutions. The writer referred to, cites Ohio as a glaring instance. He says we have some twelve or fourteen colleges. To illustrate the height to which the evil has already grown, he traces a cordon of collegiate institutions through the centre of the State, from the Ohio River to the Lake. There is Marietta, on the banks of the River, and in the adjoining county, the Ohio University. Then in Licking County there is Granville, and some twenty miles north Kenyon College. Two counties north of Kenyon, is the Oberlin and in the adjoining county, Hudson! This he gives as a specimen. He might have mentioned perhaps two more, as yet however only in the bud.

While we believe charitable funds may be better employed than in establishing new Colleges in Ohio, we believe much remains to be done, and ought still be done for a part at least, of those already in existence, and that the cause of education generally needs much encouragement and patronage. In the other western states also there is a field in which money and labor are much needed in the cause of education in every way—in establishing and completing seminaries of learning from the College to the Common School. In this we hope the

Eastern friends of the West will never be weary of well-doing.—

RELIGIOUS INTELLIGENCE.

CLERICAL CHANGE.—The Rev. William Elliot has accepted an invitation to become the assistant minister of St. Paul's Church, Charleston, S. C.—*Southern Churchman.*

It gives us pleasure to learn that the vacancy in the Rectory of St. Andrew's Church, in this city, will be supplied by the Rev. J. A. Clark, Rector of Grace Church, Providence. Mr. Clark has been invited to St. Andrew's Church by the unanimous vote of the Vestry, and has, we understand, accepted the call.—*Episcopal Recorder.*

DIOCESE OF NEW JERSEY.

Fifty second Annual Convention.—The annual Convention of the Diocese assembled in St. Mary's Church, Burlington on Wednesday, 27th ultimo. It was the largest that has ever been held, and one of the most interesting. There were present, the Bishop, twenty-three Clergymen, and forty-nine Lay Deputies, representing twenty-two parishes. Delegates were present from the new parish of St. Paul's Church, Hoken; but, their papers being defective, application was not made for its admission into the Convention.

Morning Prayer was read by the Rev. Mr. Dunn, and the ante-communion service by the Bishop. The sermon was preached by the Rev. Mr. Finch. The Bishop administered the Holy communion, assisted by the Rev. Dr. Beasley, the Rev. Mr. Croes, and the Rev. Mr. Morehouse.

The Rev. Mr. Croes having resigned the office of Secretary, which he has filled for many years, after an unanimous vote of thanks for his able and faithful performance of his duties, Thomas P. Carpenter, Esq., of Carpenter's Landing, was elected to that office. Of the Bishop's Address, five hundred copies were ordered to be printed, in addition to those which are appended to the Journal. Encouraging reports were received from the Agents of the Episcopal Fund, and more efficient measures were adopted for accomplishing the purposes of the resolution passed in 1833. The opinion of the House of Bishops in regard to the postures proper in the Communion Service was ordered to be printed for distribution with the Journals. The Committee on the Diocesan School reported progress, and asked to be continued. A committee was appointed to obtain from the Legislature a new act for the incorporation of Episcopal Churches. The report of a Committee recommending "the Missionary," and the other publications of the Missionary press, to the patronage of the diocese, was unanimously adopted. A committee was appointed to take measures for the foundation of a Scholarship, in the General Theological Seminary, to be entitled, the *Bishop or DOANE SCHOLARSHIP*. The principal subject which occupied the time of the Convention, was the proposed Constitution. On this subject there was much very interesting and most amicable discussion, which resulted in the reference of the Constitution, the Canons, and the whole ecclesiastical law of the diocese, to a Committee consisting of the Bishop, the Rev. Messrs. Holmes and Mason, and Messrs. Josiah Harrison, and Thomas P. Carpenter; who are to revise and arrange the whole, and have their report printed, for the use of the Convention at its next meeting. An interesting report was presented on the "Offerings of the Church," which was the subject of much animated conversation, in which the unanimous testimony of the Convention was borne, in the strongest terms, to the excellence, convenience, and efficiency of the plan; and a resolution was adopted, recommending it to the renewed attention of the reverend Clergy. The returns of the Offerings of the Church to May 1, (eleven months,) were \$1248 49; and the amount disbursed for missionary purposes within the diocese, \$1577 15. It was stated in the Convention, that the average annual missionary receipts of the diocese for seven years, previous to the introduction of the Offerings of the Church reported, that one tenth of the receipts for the last year, (\$90 49,) appropriated to general missionary purposes, had been paid by the Bishop to the Treasurer of the Domestic and Foreign missionary Society, for missionary purposes in Tennessee, under the direction of the Rt. Rev. Dr. Otey. A similar proportion this year (\$124 84) will be appropriated, in the same way, to missionary purposes in Illinois, under the direction of the Rt. Rev. Dr. Chase.

On the evening of Wednesday, the Rev. Mr. Ward read the service and the Rev. Mr. Croes preached a sermon on Sunday School instruction; when eighteen dollars and fifty-two cents were collected in aid of the General Sunday school Union. On Thursday morning, (festival of the ascension,) prayers were read at the opening of the Convention, by the Rev. Mr. Chapman, the ante-communion service by the Bishop. In the evening, prayers were read by the Rev. Mr. Holmes, and a sermon was preached by the Rev. Dr. Beasley. The business of the Convention, was transacted with great spirit, and in perfect harmony. It seemed as in old times when "the multitude of them that believed, were of one heart, and of one soul." The most conclusive evidence of improvement throughout the diocese, was manifest. May it continue and increase! May God be merciful unto us, and bless us! May he lift up the light of his countenance upon us, and fill us with the abundance of his grace. After uniting in singing the 133d Psalm, and in prayers by the Bishop with the benediction, the Convention rose.

The result of the elections by the Convention, was as follows:

STANDING COMMITTEE.

Of the Clergy.—Rev. Messrs. Ward, Holmes, Croes, Morehouse.

Of the Laity.—Messrs. Edward Carroll M. D., Josiah Harrison, William H. Lupp, James H. Sterling.

DEPUTIES TO THE GENERAL CONVENTION.

Of the Clergy.—Rev. Dr. Beasley, Messrs. Dunn, Mason, Croes.

Of the Laity.—Messrs. Charles C. Stratton, Mark W. Collett, G. D. Wall, John Potter.—*Missionary.*

The Rev. Alexander Varian, of Springfield, Ohio, is now in this city, with the view of soliciting aid to build a church at Springfield, at which place he has broken ground for the Church, and labored with much success. We have known Mr. Varian long and well, and shall be much gratified by any assistance which is extended to him. He says in a private letter,

"The importance of establishing the Episcopal Church at Springfield, can scarcely be appreciated by one unacquainted with that section of country. The nearest church is at Dayton, 24 miles distant. Urbana, 14 miles north of us, contains about 1400 inhabitants. Xenia, 18 miles south, about 1500, besides which there are several smaller towns within a circuit of a dozen miles, and in none of them do they enjoy the services of the Episcopal Church, except in Urbana and Yellow Springs, where I occasionally officiate. In most of these places we find a few decided Episcopalians, and many inclined to the Church. The expense of putting up a church appears at present to be the principal obstacle to our permanent establishment in a section of country where our services are much needed."—*Churchman*.

From the Churchman.

EPISCOPACY.—A writer in the Episcopal Recorder suggests the propriety of publishing the tract of Bishop Onderdonk on Episcopacy, and the review of it by Mr. Barnes, as containing the best discussion of the Scriptural argument for Episcopacy. It is admitted by all that the controversy has been conducted with much ability, and in a proper spirit by both parties, and we doubt not the publication proposed would essentially promote the cause of truth.—*Gambier Observer*.

We are happy to say that the whole controversy is now publishing by the Protestant Episcopal Tract Society of this city. The work will be stereotyped according to a rule adopted by the Society to stereotype whatever it publishes, and will contain the original Tract, by Bishop Onderdonk, the review, by Mr. Barnes, Bishop Onderdonk's reply to the review, and Mr. Barnes's rejoinder, with the conclusion, by Bishop Onderdonk. An article on the same subject, from the Biblical Repository, at Princeton, with Bishop Onderdonk's reply, will also form part of the same volume. Thus the subject of "Episcopacy, tested by Scripture," will be laid fully and fairly before the public. Episcopalians are entirely and unanimously satisfied with the manner in which Bishop Onderdonk has conducted the argument. Presbyterians, too, are satisfied inasmuch as Scripture has been made the basis of the controversy; and they will allow that they could not have trusted their cause with a more able and accomplished advocate than the Rev. Mr. Barnes. Episcopalians are so well satisfied with the result, that they have published the entire controversy for gratuitous circulation throughout the land. Will Presbyterians do the same? or, if not, will they accept the tract for gratuitous distribution?

A CARD.—BISHOP SMITH, of Kentucky, acknowledges, with sincere gratitude, the donation of a set of stereotype plates of the Book of Common Prayer, in 18mo. form, perfectly new, which must have cost at least \$650,—from James Swords, Esq., to be employed by the Seminary press, for the benefit of the Diocese of Kentucky, and of the Church throughout the Valley of the Mississippi.—*Churchman*.
New-York, June 1, 1835.

TRINITY CHURCH, NEW-YORK.—The following are items from the private journal of an aged citizen of New-York, lately published in the New-York American. The notices of the venerable mother of so many flourishing churches are interesting to all Episcopalians.—*Missionary*.

"1788, July 23d.—Federal procession in the city of New-York in honour of the adoption of the Constitution.

August 21st.—At 12 o'clock, the foundation stone of Trinity Church was laid, by the Rev. Samuel Provost, Bishop of the Episcopal Church of the State of New-York. On the stone is the following inscription: 'To the honor of Almighty God, and the advancement of the Christian Religion, the first stone of this building was laid (on the site of the old church destroyed by fire in 1716) on the 21st day of August, A. D. 1788, in the 13th year of the Independence of the United States of America. The Right Reverend Samuel Provost, D. D., Bishop of New-York, being Rector, the Hon. James Duane, Esq., the Hon. John Jay, Esq., Church Wardens.'

October 6.—Federal Hall begun for the accommodation of Congress.

1789, April 30.—George Washington took the oath, as first president of the United States.

1790, March 25.—Trinity Church Consecrated.

CHURCHES IN NEW-ORLEANS.—We learn with much satisfaction, that several of the religious societies in this city, are seriously turning their attention to the erection of more suitable houses for public worship, than they have heretofore possessed. Besides the new Presbyterian church on Lafayette Square, which promises soon to become an ornament to the Faubourg St. Mary, it is contemplated by the Episcopalians, to place an elegant edifice on the lot at the corner of Canal and Bourbon streets, where the small church now stands; by the Methodists to erect a large and commodious chapel in some central situation, and by the Baptists, to build a new church in conjunction with an academy for literary and scientific institutions.—*Churchman*.

AMERICAN HOME MISSIONARY SOCIETY.—The ninth annual meeting of this Society was held at Chatham-street Chapel on Wednesday evening, at half past 7 o'clock. Hon. Stephen Van Rensselaer in the chair. After an address to the throne of grace, extracts from the report were read by the corresponding secretary, (Rev. Dr. Peters,) from which it appeared that the number of missionaries under the patronage of the society was 719, of whom 484 are settled pastors, or are employed as stated supplies to single congregations; 183 extend their labors to two or three congregations each; and 50, including agents, are employed in larger fields. The whole number of congregations thus supplied, in whole or in part, during the year, was 494. The new appointments of missionaries during the year were 198. The whole amount of missionary or ministerial labor during the year, in connection with the society, was equal to 488 years' labor of an individual. The whole number added to the churches assisted during the year was about 4,500; of which, by profession, about 3,000. The number of Sabbath scholars connected with the congregations aided, is about 40,000; Bible class pupils, about 12,000; members of Temperance societies, about 70,000. The receipts into the treasury during the year amounted to \$31,260 87, exclusive of the amount received

through the Missionary Society, and not yet reported—probably amounting to \$7,000 which would increase the total to \$38,200. Expenditures \$82,791. Balance in the treasury \$5,468 93.—*Churchman*.

ACT AND TESTIMONY.—Those who have signed this document without any expressed exception, amount to

Ministers,	-	-	-	374
Licentiate,	-	-	-	14
Elders	-	-	-	1789
Total				2177

Perhaps double this number have adopted it in its material features, according to the published statements of the acts of Synods, Presbyteries, and Sessions.—*Presbyterian*.

Extract of a letter from Mr. Eckard, formerly a Sunday-school teacher in Phil'a and now a missionary and teacher at Batticotta.

At Batticotta we have a regular Sunday-School organized, of which Dr. Ward is superintendent. There are thirty teachers, all from the seminary, and 250 or 300 scholars.—Mrs. Eckard has just commenced an infant school, and Miss Ward is about to commence one. On the Sabbath both of these will be regular infant Sunday-schools. The monthly concert, for Sunday-schools, is attended to here. We try to bring up the minds of the teachers to comprehend that we are merely commencing a vast tide of prayer, which, sweeping past the intervening lands, grows strong and deep in England, and bursts, like the surf of the sea, on the North American continent. Oh, if that flood of prayer was still stronger and deeper it would sweep away every idol and bloody altar—every false and accursed thing from the face of the whole earth. If the hundreds of thousands of teachers in England and America were to send up to Heaven ardent and incessant prayers, not only for their own schools, but for ours, in these remote and sultry regions—if such prayers are offered and acted out, I do believe that, throughout the world, an answer would be given—an answer such as we have not now faith to ask for.—Shall not such prayers be offered? Take care, my dear friend, that you and your colleagues never—never imagine that your hundred thousand teachers or your myriads of scholars can be a substitute for the power of God. I have, of late, learned something on that point: I have seen those who in human estimation, ought almost, as a matter of course, to be Christians, I have seen them impenitent and unsubdued; I have seen the hardened, determined enemies of God, who once were full of heathen enmity to the gospel, bowed and broken and weeping, constrained to confess that one who was mightier far than they had held them in His grasp, and asking mercy from him to whom they had resolved never to submit. Every prayer that I hear from any of our heathen converts, especially when they pray with fervor, affords to my mind a clear and affecting exhibition of the power of the spirit of God. Nothing less than the presence of this blessed spirit can suffice to give any vital energy to our work here, nor are you in Philadelphia at all more able to do your work alone than we are.

We rejoice to learn that you intend to give a decided missionary tone to your effort. Indeed we need all the help we can obtain—for we are but an inconsiderable few, scattered amidst a swarming population of exceedingly sinful men. I do not now confine my view to Ceylon—I look over Asia and Africa. The hosts of Hell encircle us around. It is true that, in our warfare, "one shall chase a thousand, and two put ten thousand to flight; but we have not either two or one, to meet the ten thousand. But they will come. I believe that God intends to send Sunday-school teachers and scholars to labor in all the world; and some of them to shed their blood, as Lyman and Munson have already been permitted to do in Sumatra. Dr. Scudder came the other day from his station at Chavogocherry. We asked if he brought good news? He said, "yes, excellent news—I have read in the Bible that all of Ceylon has been given to the Lord Jesus Christ, and that the gift was confirmed by oaths and promises of God the Father." Had we inquired when this was to be accomplished? perhaps he might have replied, "Not before the American Sunday-school become imbued with the spirit of foreign Missions." If the matter stands thus, you, who influence these schools widely, should be active on this subject, and cause others also to live.

I have written upon the supposition that you are a reader of the Missionary Herald, and therefore have mentioned but few facts, and although our lives are not barren in incident. We want facts from our friends more than you do from us, for you have two printed volumes of them every year, whereas we depend chiefly on letters for them. I have aimed at giving my view of missionary and Sunday-school matters as they appear to one who has to look ten thousand miles to see what is daily passing before your eyes. One thing we hear of—which I would bury myself in the centre of the earth to avoid—I mean those dissensions which agitate the churches still. Is this evil never to come to an end? How can a blessing come where strifes and contentions consume the strength which has been consecrated to the service of God? Here we are—English and American, Episcopalians, Methodists, Independents and Presbyterians yet we have immeasurably more of union in our missionary operations than the members of the same church have in some parts of America, if all that we hear is true; and we cannot doubt it, since we left such evils in actual existence when we left home. "How long, oh Lord, how long?"

Few things have surprised me more than to discover how ignorant I was, when at home, of the depravity of the heathen. It is awful—so malignant and vile that no words sufficiently decent to be used by Christians, can at all express it. The churches at home are ignorant of the real character of heathenism, because those who know best what it is, shrink from the pollution of expressing it, or even hinting at it. Some of the religious ceremonies of the people here have more of villainess than the worst acts of any ordinary debauchee in America.—If such is their religion, you may think what their irreligion must be. I was lately informed by one of our native Christians that many people do not hesitate to say that they will not be Christians, because, if they are, they will have to cease their fraud and falsehood. How clearly does this illustrate our Saviour's words: "Men loved darkness rather than light because their deeds were evil." One of the missionaries here, when he saw a carp kept near Panditeripo, on which the image of a false god is drawn, exclaimed, "They must have been

aided from the infernal pit to construct this—human wickedness alone could never have effected it." This exclamation was occasioned by the strange and unnatural obscenity and abomination of the images of the car. Again I remind you that this is but a part of their religion. Some people say—"if the heathen act up to the light they have, they will be saved." If such was to be the case, I believe that God would find some way to bring them within the limits of the atonement; but let it be remembered that in the vast majority of cases, if not in all, the Heathen carefully extinguish every light, except that which shines from hell, and that glares over all the land. They know better than to imagine they are doing right; but they close their eyes to their convictions and wallow in sin. They have a very slight attachment to their own faith, except as a mere matter of national custom. I have not seen nor heard of a single person who pretended any veneration for his gods. I have told some that their gods are devils, and never saw any sign of resentment. Ask one of them, "Why do you perform such or such an act of worship?" the answer is, "every body does it." Ask again "why does every body do it?" and very few can give any answer.

I must close, although not for want of matter, but because it is my business to "fight the good fight," rather than to describe the hideous features of the enemy. We have but little time to write letters. If you good people at home want more letters from missionaries, you must send out more missionaries to write them.—*S. S. Journal*.

The Baptists in Kentucky, as appears by an account in the Baptist Banner, have failed this year in obtaining the passage of a law, by which the Pawling fund of 30,000 may be taken out of the hands of a parcel of Campbellites, and restored to its original destination—the education of Orthodox Baptist Ministers. The law passed all the readings in the Senate, and two in the lower house, but was left among the unfinished business. Another year will doubtless crown the effort with success.—*Am. Baptist*.

The new scheme of Church reform in England, will fix the income of the Archbishop of Canterbury at £10,000 and that of the Archbishop of York £8000, while the salaries of the other Bishops are to be equalized, at £5,000. Of course these arrangements must be prospective. A plan, distinguished for its ingenuity, has been submitted to the commissioners, with a view of procuring the immediate abolition of pluralities. We are not at liberty to state the details.—*London Courier*.

SUMMARY.

TEMPERANCE.

By information received from different parts of the State, we are satisfied, that the cause of temperance is gradually gaining strength. We have received reports from several Societies, by which it appears that in some places, an almost total apathy prevails; in others a violent opposition exists; while in others, the victory is almost won. The Executive Committee of the Ohio State Temperance Society, have just engaged the services of Thomas Cox, Esq. of Wooster, as a Temperance Agent who will soon be in the field. Woolsey Wells, Esq. is still engaged in the northern part of the State.

But a lively remembrance should be kept up in the minds of all the friends of temperance, that the work is scarcely commenced in the State of Ohio. More agents are wanted, and more money to sustain them. Let it be remembered too, that we have more than a million of inhabitants; and that the quantity of intoxicating liquors now consumed within our borders, and the consequent amount of crime and suffering and woe, are beyond the reach of the human mind to estimate. Nothing but active, strenuous and unremitting exertion can relieve us from this accumulation of evils. Every friend of temperance—every friend of man, must put his shoulder to the wheel, and keep it there.—*Temperance Advocate*.

Good News from afar.—The temperance cause is spreading rapidly throughout the whole civilized world. It is flourishing in Sweden. The Stockholm Temperance Herald is published once in two weeks. The Crown Prince has lately presided at a Temperance meeting in that city, and has openly proclaimed himself the Patron of Temperance Societies. He has issued his proclamation and called the attention of all classes of people to the subject. A similar society has been formed in Berlin, in Prussia; and even in the polar dominions of the Autocrat, the public mind is awakening to the horrors of Intemperance. A temperance tract has recently been translated into the Russian language, by a gentleman residing at Derport, the seat of the first University in Russia. A voice is also heard from Asia. An interesting account is given of a temperance meeting in Calcutta. In Burmah, Malacca, and in China, the cause is exciting no small interest. From South Africa, New Holland and Ceylon, the accounts are favorable. Let the friends of Temperance in America rejoice and take courage. It is a fact somewhat remarkable, that America first espoused the cause of temperance, and was last visited by that scourge of Nations, the Cholera. The Temperance Reformation seems now to be travelling back to those countries, where the Cholera originated, and who can tell but that it will be made the instrument in the hands of Providence, of removing from the earth, that foe to the human race?—*Id.*

Cincinnati.—From a late number of the Cincinnati Journal, it appears that there are 250 tippling shops in the city of Cincinnati, or one to every thirty-three inhabitants. At a recent election of councilmen there were chosen—Four coffee-house keepers—One tavern keeper—One rectifier and seller of liquor by the gallon, and one brewer. Seven out of fifteen councilmen living by the profits of the bar-room!

We have one subscriber in the city of Cincinnati for the Advocate, the only temperance paper published in the state of Ohio. Is not such patronage encouraging?—*Tem. Adv.*

Suppression of Monasteries in Spain.—Martinus de la Rossa, on the 11th of April in the Procuradorea, said that by law every convent should number at least 12 monks, and as 890 convents were found not to have so many, they should be suppressed. The monastic population has been much diminished, and it was better to extinguish it gradually and legally than after any abrupt or Revolutionary fashion.

Capt. Godfrey arrived at Portsmouth, N. H. reports intelligence from Chili and Peru, that a treaty had been concluded between these two governments.

POETRY.

From Blackwood's Magazine.

THE LAST JOURNEY.

Michaud, in his description of an Egyptian funeral procession, which he met on its way to the cemetery of Rosetta, says, "The procession we saw pass stopped before certain houses, and sometimes receded a few steps. I was told that the dead stopped thus before the door of their friends, to bid them a last farewell, and before those of their enemies, to effect a reconciliation before they parted forever."—*Correspondence d' Orient par M. Michaud et Poujoulat.*

Slowly, with measured tread,
Onward we bear the dead.
To his long home.
Short grows the homeward road,
On with your mortal load,
O Grave! we come.
Yet, yet—ah! hasten not
Past each remembered spot
Where he had been;
Where late he walked in glee,
There from henceforth to be
Never more seen.

Yet, yet—ah! slowly move—
Bear not the form we love
Fast from our sight;
Let the air breathe on him,
And the sun beam on him
Last looks of light.

Rest ye—set down the bier,
One he loved dwelleth here.
Let the dead lie
A moment that door beside,
Wont to fly open wide
Ere he drew nigh.

Hearken!—he speaketh yet—
"O Friend! wilt thou forget
(Friend more than brother!)
How hand in hand we've gone,
Heart with heart linked in one—
All to each other?"

"O friend! I go from thee,
Where the worm feasteth free
Darkly to dwell.
Giv'st thou no parting kiss?
Friend! is it come to this?
O friend! farewell."

Uplift your load again!
Take up the mourning strain!
Pour the deep wail!
Lo! the expected one
To his place passeth on—
Grave! bid him hail.

Yet, yet—ah! slowly move;
Bear not the form we love
Far from our sight—
Let the air breathe on him,
And the sun beam on him
Last looks of light.

Here dwells his mortal foe;
Lay the departed low,
Even at his gate.
Will the dead speak again,
Uttering proud boasts and vain
Last words of hate?

Lo! the cold lips unclose—
List! list! what sounds are those,
Plaintive and low?
"O thou, mine enemy!
Come forth and look on me,
Ere hence I go.

"Curse not thy foeman now,—
Mark on his pallid brow
Whose seal is set!
Pardoning I passed away—
Then wage not war with clay—
Pardon—forget."

Now his last labor's done!
Now, now the goal is won!
O grave! we come.
Seal up this precious dust—
Land of the good and just,
Take the soul home!

MISCELLANY.

From the Steubenville Gazette.

AN INDIAN CEMETERY.—Walking down market street the other day, we met a little urchin with a human skull in his hand. "My lad, where did you get that?" "Over the river, sir, there's plenty of 'em." Upon examining the skull, we supposed it to be that of an Indian. Parting from the boy, we made further inquiry, and found that a cave had been discovered near the base of the hill opposite this town, which had, apparently been used by the Indians as a burying place, and which, when opened, contained many human skeletons, together with fragments of stone pipes, flint arrow heads, and pieces of pots or crocks made of a mixture of clay and shells. The cave is about 16 feet in length, 6 or 8 in width, and 5 or 6 in height, and is entirely covered by a rock; the entrance into the cave is in the side of the rock and is about 3 feet in diameter, of circular shape. We understand that 40 or 50 skulls were found, all of which have been removed. The cave is an object of much curiosity, and has been visited by large numbers of people. It is considered probable that it had been used as a burying place by the inhabitants of the Mingo village situated on or near Mr. Clark's farm, a short distance below, or that the bodies had been therein deposited after some hard fought battle in the vicinity. It is to be regretted that

these last remains of the sons of the forest, have been so rudely seized and widely scattered. It would appear that the red man is not only doomed to recede before civilization, but that his bones are not to find even a resting place in that fair land which was once exclusively his own. The exact position of the cave is opposite Gen. Stokely's, or nearly so.

THOUGHTS ON FLOWERS.—"Are not," asks the author of *Alherton*, "flowers the stars of earth, and are not stars the flowers of heaven?" Flowers are the teachers of gentle thoughts, promoters of kindly emotion. One cannot look closely to the structure of a flower without loving it. They are emblems and manifestations of God's love to the creation, and they are the means and ministrations of man's love to his fellow-creatures; for they first awaken in the mind a sense of the beautiful and the good. Light is beautiful and good; but on its undivided beauty, and on the glorious intensity of its full strength, men cannot gaze; and comprehend it best when prismatically separated, and dispersed in the many colored beauty of flowers; and thus he reads the elements of beauty, the alphabet of visible gracefulness. The very inutility of flowers is their excellence and great beauty; for, by having a delightfulness in their very form and color, they lead us to thoughts of generosity a moral beauty detached from, and superior to, all selfishness, so that they are pretty lessons of Nature's book of instruction teaching man that he liveth not by bread or for bread alone, but that he hath more than an animal life."—(*A chapter on flowers, in the Amulet for 1832.*)

AUTOBIOGRAPHICAL SKETCH OF CHARLES LAMB—found among his papers.—"Charles Lamb, born in the inner Temple, 10th February, 1775, educated in Christ's hospital, afterwards a clerk in the Accountants' Office, East India House; pensioned off from that service, 1825, after thirty-three years service, is now a gentleman at large;—can remember few specialities in his life worth noticing except he once caught a swallow flying (*teste sua manu*;) below the middle stature, cast of face slightly Jewish, with no Judaic tinge in his complexional religion, stammers abominably, and is therefore more apt to discharge his occasional conversation in a quaint aphorism or a poor quibble, than in set and edifying speeches; has consequently been libelled as a person who was aiming at wit, which as he told a dull fellow that charged him with it, is at least as good as aiming at dullness. A small eater but no drinker; confesses a partiality for the production of juniper berry; was a fierce smoker of tobacco, but may be resembled to a volcano burnt out, emitting only now and then a casual puff. Has been guilty of obtruding upon the public a tale of prose called 'Rosamond Gray'; a 'Farewell Ode to Tobacco'; with sundry other poems, and light prose matter, collected in two slight crown octavos, and pompously christened his works, though in fact they were his recreations—his true works, may be found on the shelves in Leadenhall-st. filling some hundred folios. He is also the true Elia, whose Essays are extant in a little volume, published a year or two since, and rather better known from that name without a meaning, than from any thing he has done, or can hope to do, in his own. He also was the first to draw the public attention to the old English Dramatists, in a work called 'Specimens of English Dramatic Writers,' who lived about the time of Shakespeare, published about fifteen years since. In short all his merits and demerits to set forth, would take to the end of Mr. Upcott's book, and then not be told truly. He died 18 much lamented. Witness his hand, 18th April, 1827."

CHARLES LAMB.

RAVENS.—While at Little Macatina Harbour, on the coast of Labrador, in July 1823, I saw a Raven's nest placed under the shelvings of the rugged and fearful rocks that form one side of that singular place. The young were nearly fledged, and now and then called loudly to their parents, as if to inquire why our vessel had come there.—One of them, in attempting to fly away, fell into the water. It was secured, when I trimmed one of its wings, and turned it loose on the deck along with some other birds. The mother kept sailing high over the schooner, repeatedly, which it seems the young one understood, for it walked carefully to the end of the bowsprit, opened its wings, and tried to fly, but being unable, fell into the water and was drowned. In a few days the rest of the family left the place, and we saw no more of them. Some of the sailors, who had come to the harbour eight years in succession, assured me that they had observed the ravens breeding there. My whole party found it impossible to shoot one of the old ones, who went to the nest and left it with so much caution, that the task of watching them became irksome. One afternoon I concealed myself under a pile of detached rocks for more than two hours. The young frequently croaked as I was waiting there, but no parent came, so I left the place, the next moment the female was seen from the deck of the Ripley. She alighted in the nest, fed her young, and was off again before I could reach within shooting distance. It was at this place that I observed how singularly well those birds could fly to and from their nest, at a time when I could not, on account of the fog, see them on wing at a greater distance than twenty or thirty yards. On the 29th of the same month, ravens were seen in flocks with their parents; but they were already shy.—*Audubon.*

VALUABLE PLANT.—An article in a late number of the Massachusetts Horticultural Register by Gen. Dearborn, speaks of the milk-weed (*Syriza*) as a good substitute for asparagus.—Its tender shoots have been used in this way in Canada for many years. Gen. D. has made the experiment of cultivating it. We quote his account of it:

"Having collected the seed in the autumn, it was sown early in the spring in drills, and covered an inch deep. They came up freely in four or five weeks, and when the plants were two years old, I took up a portion of the roots, and set them out about eight inches apart, in a trench six inches deep. The ground had been manured and thoroughly dug over, previously to forming the trench. The following spring, when the shoots were four or five inches high they were cut, tied up in bunches, boiled and served up with melted butter, like asparagus; and they were as tender, and to my taste quite as delicious a vegetable, resembling in flavor the youngest and most delicate string beans.

As the plant is very hardy, exceedingly prolific, easily cultivated, and such a valuable addition to our early ve-

getables, I consider a bed of it nearly as desirable as one of asparagus."

But the plant, it would appear, is valuable for other purposes. We quote the remainder of Gen. Dearborn's article on this head.

The silk, when taken from the pods, and being freed from the seeds, is hung up in thin bags in the sun, and when perfectly dry, may be used without any further preparation, instead of feathers, horse hair, wool or cotton, for cushions, bolsters, pillows and mattresses, and coverlets. From eight to nine pounds is sufficient for a bed, bolsters and two pillows.—It is lighter and warmer when used in forming coverlets or comforters, than cotton or wool, and is nearly equal to either.

For spinning, the staple of the silk is too short when taken alone, and therefore is combined with flax, wool, cotton or raw silk.

One third of this silk, with two thirds of cotton, forms a very excellent mixture for gloves, stockings, and other articles of like manufacture. One part of this silk and two of Rabbit's fur forms hats exceedingly light, soft to the touch, glossy and which have a great resemblance to beaver hats.

The plant throws around it, long roots with new eyes; these can be cut off in autumn or early in the spring, before the milk flows, and may be divided into pieces from four to six inches long, which may be planted in trenches, four or five inches deep, in an oblique position, with the eyes or buds standing up.

Where the plant grows wild in abundance, a bed for ordinary purposes could be easily formed, from the roots, in the manner above described, and would be fit for use the second spring, by which two years would be gained over plants raised from the seed.

Besides the above named articles manufactured from the silk, I recollect having seen, at several of the annual exhibitions of the Massachusetts Agricultural Society in Brighton tippets, capes, bonnets, and various other articles, which were very beautiful. They were formed by sewing the ribs of silk by the part which is attached to the seed, to linen, cotton or silk cloth in rows, one overlapping the other like the shingles on a roof. They had the appearance of the most delicate and rich fur; and so simple was the work that a child could execute it.

For embellishing the outer borders of pleasure-grounds the skirts of roads, avenues, clumps of trees, the sides of groves, and to intermingle with shrubs, all the American varieties may be used with picturesque effect.

On examining some botanical works since writing the above, I found that Parkinson had received the *Syriza* from this country, and cultivated in his botanical garden of rare plants, as early as 1626. He called it Virginia Silk, and it was stated that the French Canadians were in the habit of eating the tender shoots as substitutes for asparagus.

It is but little trouble to form in every garden, side by side, beds of dandelions, sea-kale, milk weed, and asparagus, which from the last of March, until the green peas appear, will afford a daily and various supply of delicious vegetables. They are all perennial plants, and when once set out, and when properly taken care of in autumn and spring, will yield abundant crops, for all time, without removal.

H. A. S. DEARBORN.

Roxbury, March 6th, 1835.

We are generally desirous to have fair and well printed Bibles; but the fairest and finest impression of the Bible, is to have it well printed on the reader's heart.

ARROWWORTH.

THE OBSERVER

IS PUBLISHED EVERY FRIDAY AT
THE WESTERN PROT. EPISCOPAL PRESS,
GAMBIER, OHIO.

TERMS.—Two Dollars per annum, if paid in advance, and Two Dollars and Fifty Cents, if at the end of six months. No subscriptions received for a less term than one year. No papers discontinued until all arrearages are paid, except at the option of the publishers.

Those who may wish to have their papers discontinued, are requested to give notice thereof, at least thirty days previous to the expiration of the term of their subscription, otherwise, it will be considered a new engagement.

* * All communications relative to this paper, must be directed to the Rev. M. T. C. WING, Gambier, Knox Co. (Ohio).

LIST OF AGENTS.

Rev JOHN L. BRYAN,	Windsor,	(Ohio)
Col. HUBBARD,	Ashtabula,	"
Rev. ALVA SANFORD,	Medina, Medina Co.	"
Rev. WM. PRESTON,	Columbus,	"
Rev. G. DENISON,	Newark,	"
GEORGE BEATTY,	Steubenville,	"
D. H. BUELL,	Marietta,	"
JOSIAH BARBER,	Cleveland,	"
SYLVESTER P. ALDERMAN,	Windsor,	"
J. W. SCHUCKERS,	Wooster,	"
DORSON EDWARDS,	Dayton,	"
Rev. ALEX'R. VARIAN,	Springfield, Clark Co.	"
DR. ASA COLEMAN,	Troy, Miami Co.	"
J. T. DAVENPORT,	Circleville,	"
Rev. B. J. HAIGHT,	Cincinnati,	"
Rev. E. W. PEET,	Chillicothe,	"
ROWLAND CLAPP,	Cuyahoga Falls,	"
WILLIAM HUNT,	Urbana,	"
JOHN HANFORD,	Middlebury,	"
Rev. J. McELROY,	Delaware,	"
D. T. FULLER, Esq.,	Marion,	"
C. W. ADAMS,	Zanesville,	"
F. E. KIRTLAND,	Maumee,	"
Rev. H. S. SMITH,	Batavia, Geauga Co.	"
Rev. ELASTIS BURN,	Worthington,	"
JOSEPH BASSETT,	Canfield, Trumbull Co.	"
Rev. A. GUION,	Piqua,	"
Rev. J. T. EATON,	Portsmouth,	"
BENJAMIN JOHNS,	Mansfield,	"
WILLIAM A. KRUG,	Hamilton, Butler Co.	"
Rev. DEXTER POTTER,	Louisville, Kentucky,	"
Rev. H. CASWALL,	Lexington, Ky.	"
Rev. Wm. ARMSTRONG,	Wheeling, Va.	"
CHAS. WILTBERGER,	Washington, D. C.	"
Rev. J. P. BAUSMAN,	Ann Arbor, Michigan Tn.	"
Rev. JOHN O'BRIEN,	Monroe,	"
C. C. TROWBRIDGE, Esq.,	Detroit,	"
Rev. N. LYSITER,	Tecumseh,	"
Rev. WM. SUDDARDS,	Philadelphia, Penn.	"
R. M. WHITE,	New York,	"
C. GRISWOLD,	Utica, New York.	"
ROBERT JONES,	Crawfordsville, Indiana.	"
Rev. J. A. CLARK,	Providence, R. I.	"
T. W. HASKINS,	Boston, Mass.	"